

laws, are sacred, and both the beneficence and the sanctity of Sunday are testified to by the physical and mental nature of man.

Is not much of the business plea of "necessity," which exacts human toil seven days in the week, a narrow and mistaken commercialism? Is not the "European Sunday," spending the day in exhausting sport or travel, an abuse of nature and a cause of moral enervation?

Teaching a Child How to Give

Alice May Douglas, in Pilgrim Teacher.

It has been said that children are taught at Sunday-school to receive rather than to give. There is much truth in this statement, but the evil can be lessened in many ways. In the first place, the children can be taught to look upon the bringing of their offering as a part of their devotion; as soon as it is taken, the teacher should, in a brief prayer, present it to God. The scholars can also be given tithe boxes in which to gather additions to the missionary fund. Flowers can be brought for the sick, being used to decorate the room until the session closes. A hospital-box could be inaugurated to contain toys and books—contributions from the class to the little sufferers. A paper mission might be started, the children bringing their old Sunday-school papers and magazines to be sent to some child, whose address could be furnished by some missionary of the Woman's Home Missionary Society.

But above all things, the little ones should be taught what true giving implies. Rousseau says: "Giving alms is the act of one who knows the worth of his gift and his fellow creature's need of a gift. A child who knows nothing of either can have no merit in bestowing. He gives without charity or benevolence. . . . A child would rather give away a hundred gold pieces than a single cake. But suggest to this free-handed giver the idea of parting with what he really prizes—his playthings, his sugar-plums, or his luncheon—you will soon find out whether you have made him really generous."

Sisters' Society C. E.

From the Field

It is not generally known that we have a congregation at East Elkport, Iowa, the first Brethren church one reaches after leaving the Illinois state line. Brother Hansel made a brave fight for the truth at the time of "the division," and has since, in connection with his farm work, been untiring in ministering to his people, who at present number about forty. It was a joy to speak to their eager, listening hearts, and after two meetings they were ready to organize an S. S. C. E. The third night the meeting was prevented by a rain storm. Before the night was over the storm raged more fiercely than any I had ever seen. The rain poured, the sharp lightning flashed almost continuously and was accompanied by heavy thunder claps that echoed and rolled with terrific sound over those "rock ribbed hills." How com-

forting to know that in the fiercest storm the same protecting arm of the Father is around his trusting children keeping them as safe as a calm sunny day!

While the dear people here are behind other congregations in a few things they excelled some in their offering—five dollars, freely given. Sister Hansel also took a \$5 pledge for the theological chair, and old Brother Nicol a \$100 endowment pledge for Ashland College.

I was glad upon reaching Waterloo on Saturday to find the familiar face of Sister Gillin at the train. We drove a mile and a half to Cedar River Park where they are camping and feasting on the rich things that the Chautauqua Assembly always gives. The lecture, "Snobs and Snobbery," by Col. L. T. Copeland, who is indeed "king of the platform," was expressly helpful to some eastern people.

The next day, morning and night, I had the pleasure of speaking to the strong Enon congregation. This is distant from Waterloo about four miles, but they have a sisters' society at each place. On Monday afternoon, in spite of the Chautauqua and that other attractive force known as a circus, over a dozen of the Waterloo sisters met in an afternoon S. S. C. E. meeting at the home of Mrs. Hildebrand. They, as well as the Enon society, will try to furnish a room in the Boarding Hall, tho, at present they are helping to get a church building in the city of Waterloo. Here they are mostly older sisters and we had such a blessed afternoon together. But the greater day was yet to come. On the following afternoon in response to the invitation of the Enon S. S. C. E. the Waterloo and Hudson societies met them at one of Enon's most beautiful farm houses. I had never seen so many S. S. C. E. workers together before except at conference. To be surrounded with seventy-five or more of these sisters and to have the privilege of giving them a few minutes talk gave me an inspiration I shall not soon forget. I was quite lost in their large hearts. When discouragements come I shall look back to this bright afternoon and see again those kindly faces, feel again the warm hand clasp and know that I have their sympathy and love. In behalf of the general society I want to thank Sister Gillin and her noble staff for the honor conferred upon the national S. S. C. E. organization.

After this memorable afternoon a seven mile drive brought us to the Hudson church in time to meet Brother Hildebrand's well kept flock in an evening service. While here my home was with our quiet worker, Miss Mary Deitz, whose mother recently died. The S. S. C. E. greatly misses her. Another of Hudson's valuable workers is Edward Hollis, a young man and a volunteer for the mission field. He has a few years yet to complete his preparation as a medical missionary, after which we shall expect him at Ashland. His pastor and the people all speak very highly of his qualifications as a worker in any place he is put. I trust I may

yet meet others of our young people in the west who are preparing for special church work.

The offering of the Enon church amounted to \$4.21, that of the Hudson, \$5 38. The number of five dollar pledges taken at the former place, nine; at the latter, seven.

There is much I should like to say about Enon, Hudson and Waterloo if space and time permitted, but for the sake of your time and mine I shall always try to keep my letters from growing very long. Often I can give only bare facts with the hope that you may supply the rest.

I was, however, agreeably disappointed, in driving thru Waterloo to find it as large and unusually pretty a town as it is. So also is the country around Enon and Hudson. I think I can hear some one ask, "Now how do you like the west?" I am frank to say that I am delighted with it, even more than I expected, but I think none the less of the south and east. The people are graciously good and kind here, but Ada, Eddie and Louie, you must bear in mind that I stop in towns only where a Brethren church is located and thus I am supposed to come in contact with only the "cream" of the western people. Christian hearts ought to be alike, loving and consecrated everywhere, whether they be near the rolling Atlantic, the calm Pacific, or in the states midway. A people whose motto is "The whole Gospel (and nothing but the Gospel) for the whole world," should be especially true, pure, noble and self-sacrificing. Such freedom, such scope for work! God help us to be loyal and true to our mission.

Your letters will reach me at Leon, Iowa, if sent before the 28th of July.

VIANNA DETWILER.

Garrison, Iowa.

North Manchester, Ind.

The time of our National Conference is rapidly approaching, and with it the general meeting of the S. S. C. E.

The report blanks for the year have been sent to each local society, and many of them have already been filled and returned to me. The reports already recieved are very good. If those not yet returned average as well, I think we shall be able to make a better report this year than ever before. We hope no society will neglect sending in their report, no matter how small in number, or how weak they may be. It is the aggregate of small things that make the large ones in the end. The omission of one report will make ours incomplete. So please do not neglect this. All reports should be sent to me not later than the middle of August. By so doing I will have ample time to make my report.

Credential blanks for delegates, have also been sent to each local society. Each S. S. C. E. delegate sent to Conference will be expected to present credentials properly signed by the president and secretary of the local society from which she is sent. I think only delegates presenting such credentials will be accepted this year. This may seem un-